سُورَةُ مَرْيَمَ

MARYAM

A Guide
to the
Pronunciation
of the original text
of
Sūrah Maryam
&
to an
Understanding
of some *of its* meanings
set *in* early 21*st* century
American English

كتب دائرة الجاء والعين والجيم والنون

فقط عفا

١٤١٢/٩١ ج.

١٩٩٢/٢/١٢

صح بالمرفول

عفا

١٤١٢/٩١ ج.

١٩٩٢/٢/١٢

بسم الله الرحمن الرحيم

الحمد لله وكفى

یہ تجویدی قرآن علیہ جو نے بلند پڑھا، بمصوبہ وکالت ترسکت دریت ہیں۔ بسم اللہ
ہے بسم شفاء کا سا بلند ہے۔

علم تجوید کے عام اصولوں کو سامنے رکھ کر کچھ جزیں بطور اشارہ
اختیار کی گئی ہیں جو عمدہ ہیں اور تجوید کے مسلمات تلاوت کرنے ہیں مددگار
ومفید ثابت ہو سکتی ہیں۔ اُن اصطلاحات کی تشریح و تفہیم ابتدائی
مدرسہ پڑھنے سے بخوبی حاصل ہو سکتی ہے۔

استاذ اسد کریم یونیورسٹی شاہ فیصل کیمپس
کراچی ۲۱

Seals of the Egyptian and Pakistani religious authorities certifying that the Arabic text is correct.

This transliteration of Sūrah Maryam is made for the use of non-Arabic readers, students and lovers of Qurʾān, in the hopes, and with prayers, that it might help someone to read (*ʾiqraʾ*) and obtain the benefits of reading the Qurʾān in the original Arabic tongue. May Allāh ﷻ grant this request.

As such, it forms part of an ongoing work of transliteration and translation {in so far as that is possible). The Arabic text used is from the Qurʾān Tajwidi edition of the muṣḥaf published in Lahore, Pakistan by Mawlana Ḍḥafar Iqbal (may Allāh ﷻ reward him), and has been certified as sound and correct in both Pakistan and Egypt (see facing verso of the title page).

We have available in this same format (5.5x8.5) the Juzʾ ʿAmma (Sūratu-n-Nabāʾ to Sūratu-n-Nās), Panj Ganj or The Five Gems (al-Fatḥ, ar-Raḥmān, al-Wāqiʿah, al-Mulk, al-Muzzammil), as well as Ṭā Hā and Yā Sīīn in the Mystic Letters (*al-Muqaṭṭaʿāt*) series.

We also have available, in a larger bound (8.5x11) format, The First House or Manzil {from Sūratu-l- Fātiḥah to Sūtatu-l-Māāʾidah} and The Seventh House, which is the last manzil of Qurʾānu-l-Karīm {from Sūrah Qāāāf to Sūratu-n-Nās}, as well as individual ʾajwāz in the same easy-to-read format.

These are currently in use in weekend schools, prisons and study centers.

Please contact us at either address below for further information.

Work is now underway on completing the transliteration of the entire Qurʾān and we ask for your prayers that it may, ʾinsḫallāh, come to realization as, and if, Allāh ﷻ wishes.

Our work, ʾinsḫaʾllāh, is an offering in the service of the propagation of al-Qurʾān. It is sponsored by the direct contributions of individual believers and not by any government or anonymous society.

من الفقير إلى ربه و الغنى دائما بفضله و نعمه

حاج عبد الله نور الدين دركى

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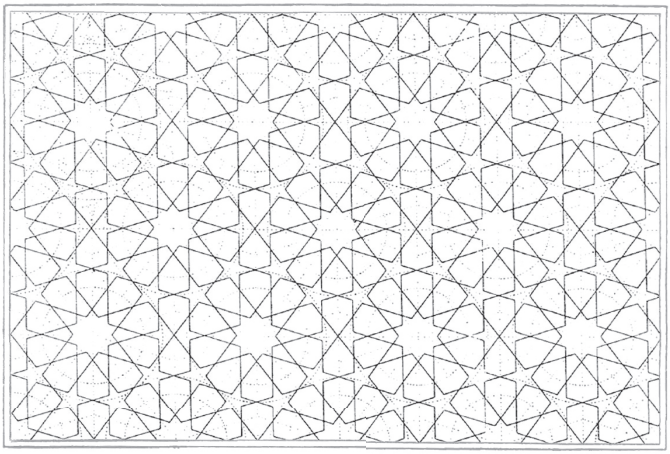
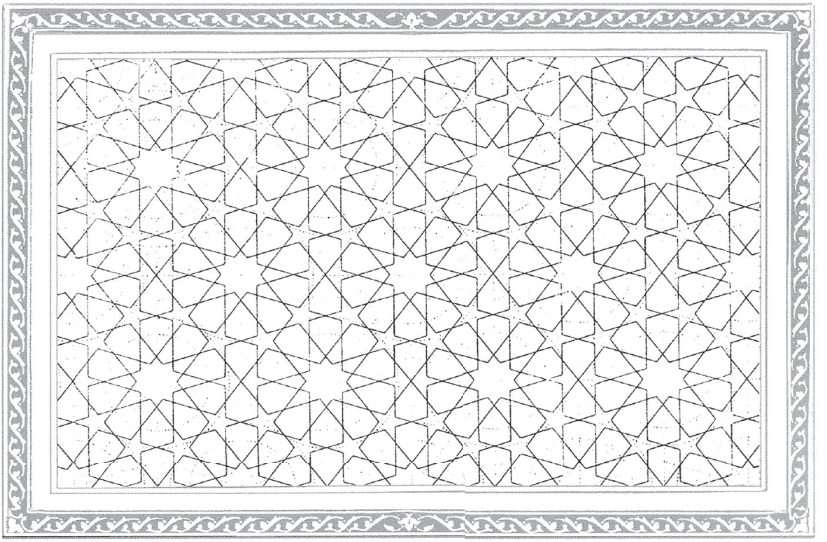


بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿١﴾

أَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿٢﴾ الرَّحْمٰنِ
الرَّحِيْمِ ﴿٣﴾ مٰلِكِ يَوْمِ الدِّيْنِ ﴿٤﴾
إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِيْنُ ﴿٥﴾
إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ﴿٦﴾ صِرَاطَ
الَّذِيْنَ أَنْعَمْتَ عَلَيْهِمْ ۙ غَيْرِ
الْمَغْضُوْبِ عَلَيْهِمْ وَ لَا الضَّآلِّيْنَ ﴿٧﴾



1

Sūratu-l-Fātiḥah

1 Rukūᶜ | Revealed in Makkah | 7 ʾĀyāt

01 BISMI-LLĀHI-R-RAḤMĀNI-R-RAḤĪM
In the Name of Allāh,
the Universally Merciful, the Singularly Compassionate

02 ʾAL-ḤAMDU LI-LLĀHI RABBI-L-ᶜĀLAMĪN (A) ☞
Praise be to Allāh, Lord of All the Worlds —

03 ʾAR-RAḤMĀNI-R-RAḤĪM (I) ☞
the Universally Merciful, the Singularly Compassionate —

04 MĀLIKI YWMI-D-DĪN ❋
Master of the Day of Judgment.

05 ʾIYYĀKA NA-ᶜ-BUDU WA ʾIYYĀKA NASTAᶜĪN ❋
You alone we worship, and You alone we ask for help.

06 ʾIH-DINA-Ṣ-ṢIRĀṬA-L-MUSTAQĪM ❋
Guide us [to] the straight way.

07 ṢIRĀṬA-L-LADẖĪNA ʾANᶜAMTA ᶜALAYHIM GẖAYRI-L-MAGẖḌŪBI ᶜALAYHIM WA LA-Ḍ-ḌĀĀLLĪN ❋
The way of those whom You have blessed, not [the way of] those on whom is [Your] anger, nor those who are astray.

The Opener

بسم الله الرحمن الرحيم

BISMI-LLĀHI-R-RAḤMĀNI-R-RAḤĪM

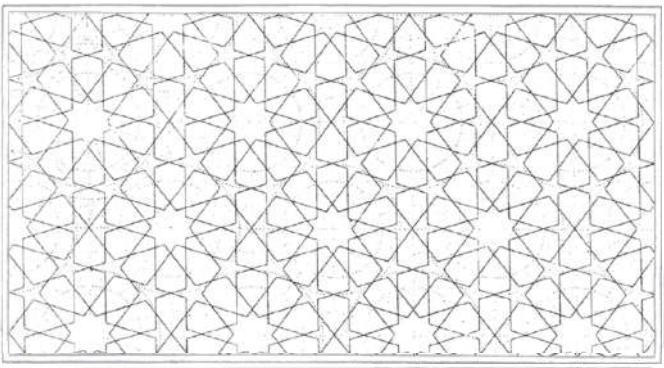
In the Name of Allāh,
The Universally Merciful, The Singularly Compassionate

ʾINNAHŪ LAQURʾĀNUÑ KARĪMUN
FĪ KITĀBIM-MAKNŪN •
LĀ YAMASSUHŪ ʾILLA-L-MUṬAHHARŪN •
TAÑZĪLUM-MIR-RABBI-L-ʿĀLAMĪN •

"Truly it is a Most Bountiful Reading
— in a book kept hidden —
which none may touch but the purified.
Revealed by the Lord of All the Worlds."

al-Wāqiʿah
That Which Must Come to Pass
56:77-80

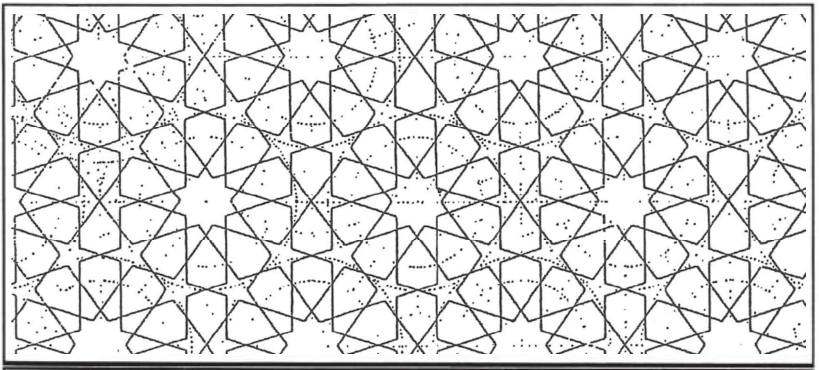
Production of this edition made possible by the generous help of
Asif and Shaheen Sayeed.
In memory of their son
Bijan Sayeed
(may Allāh ﷻ have mercy upon him)
please read al-Fātiḥah



سورة مريم مكية ١٩ ٤٤

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

كٓهيعٓصٓ ﴿١﴾ ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُۥ
زَكَرِيَّآ ﴿٢﴾ إِذْ نَادَىٰ رَبَّهُۥ نِدَآءً خَفِيًّا ﴿٣﴾ قَالَ
رَبِّ إِنِّى وَهَنَ ٱلْعَظْمُ مِنِّى وَٱشْتَعَلَ ٱلرَّأْسُ
شَيْبًا وَلَمْ أَكُنۢ بِدُعَآئِكَ رَبِّ شَقِيًّا ﴿٤﴾
وَإِنِّى خِفْتُ ٱلْمَوَٰلِىَ مِن وَرَآءِى وَكَانَتِ
ٱمْرَأَتِى عَاقِرًا فَهَبْ لِى مِن لَّدُنكَ وَلِيًّا ﴿٥﴾
يَرِثُنِى وَيَرِثُ مِنْ ءَالِ يَعْقُوبَ ۖ وَٱجْعَلْهُ



12
9
3

19

Sūrah Maryam

6 Rukūᶜ — Revealed in Makkah — 98 ʾĀyāt

BISMI-LLĀHI-R-RAḤMĀNI-R-RAḤĪM
In the Name of Allāh,
the Universally Merciful, the Singularly Compassionate

01 KĀĀĀF HĀ YĀ ᶜAYYÑ ṢĀĀĀDå ❋

02 DẖIKRU RAḤMATI RABBIKA ᶜABåDAHŪ ZAKA*R*IYYĀ (ĀĀ) ☞
A remembrance of the Mercy of your Lord [to] His servant Zakariyyā —

03 ʾIDẖ NĀDĀ RABBAHŪ NIDĀĀʾAN KẖAFIYYĀ ❋
when he called out to his Lord a secret call.

04 QĀLA RABBI ʾIÑNĪ WAHANA-L-ᶜADẖMU MIÑNĪ WA-Sẖ-TAᶜALA-R-RAʾ-SU SẖAYBAÑW-WA LAM ʾAKU*M*-BI-DUᶜĀĀʾIKA RABBI SẖAQIYYĀ ❋
Saying, "My Lord! My bones have become weak and my head shines with white hair, but never yet have I been disappointed in my calling to You.

05 WA ʾIÑNĪ KẖIFTU-L-MAWĀLIYA MIÑW-WARĀĀʾĪ WA KĀNATI-M-RAʾATĪ ᶜĀQIRAÑ FA-HABå LĪ MIL-LADUÑKA WALIYYĀ (AÑY) ☞
"And truly I fear my kin who will come after me, since my wife is barren. So give me from Your Presence a successor —

06 YA*R*ITẖUNĪ WA YA*R*ITẖU MIN ʾĀLI YA-ᶜ-QŪBA WA-Jå-ᶜALHU ➳
who will inherit from me and from the family of Yaᶜqūb, and make him,
(➳ next page ➳)

رَبِّ رَضِيًّا ۝٦ يٰزَكَرِيَّآ إِنَّا نُبَشِّرُكَ بِغُلٰمِ
اسْمُهٗ يَحْيٰى ۙ لَمْ نَجْعَل لَّهٗ مِنْ قَبْلُ سَمِيًّا ۝٧
قَالَ رَبِّ أَنّٰى يَكُوْنُ لِيْ غُلٰمٌ وَّكَانَتِ امْرَأَتِيْ
عَاقِرًا وَّقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ۝٨ قَالَ
كَذٰلِكَ ۚ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَّقَدْ
خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْـًٔا ۝٩ قَالَ
رَبِّ اجْعَل لِّيْٓ أٰيَةً ۚ قَالَ أٰيَتُكَ أَلَّا تُكَلِّمَ
النَّاسَ ثَلٰثَ لَيَالٍ سَوِيًّا ۝١٠ فَخَرَجَ عَلٰى قَوْمِهٖ
مِنَ الْمِحْرَابِ فَأَوْحٰٓى إِلَيْهِمْ أَنْ سَبِّحُوْا
بُكْرَةً وَّعَشِيًّا ۝١١ يٰيَحْيٰى خُذِ الْكِتٰبَ بِقُوَّةٍ ۖ
وَأٰتَيْنٰهُ الْحُكْمَ صَبِيًّا ۝١٢ وَّحَنَانًا مِّنْ لَّدُنَّا
وَزَكٰوةً ۖ وَكَانَ تَقِيًّا ۝١٣ وَّبَرًّا بِوَالِدَيْهِ وَلَمْ
يَكُنْ جَبَّارًا عَصِيًّا ۝١٤ وَسَلٰمٌ عَلَيْهِ يَوْمَ وُلِدَ

➳ RABBI RAḌIYYĀ❋
➳ my Lord, acceptable [to You]."

07 YA-ZAKA*R*IYYĀĀ ʾIÑNĀ NUBASḪSḪIRUKA BI-GḪULĀMINI-S-MUHŪ YAḤYĀ LAM NAJåʿAL-LAHŪ MIÑ QABåLU SAMIYYĀ❋
"Oh Zakariyyā! Truly We bring you good news of a boy whose name [will be] Yaḥyā ; never before have We given this name [to anyone]."

08 QĀLA RABBI ʾAÑNĀ YAKŪNU LĪ GḪULĀMUÑW-WA KĀNATI-M-RAʾATĪ ʿĀQIRAÑW-WA QADå BALAGḪTU MINA-L-KIBA*R*I ʿITIYYĀ❋
He said, "My Lord! How can I have a son, when my wife is barren, and I have reached old age?"

09 QĀLA KADḪĀLIK : QĀLA RABBUKA HUWA ʿALAYYA HAYYINUÑW- WA QADå KḪALAQåTUKA MIÑ QABåLU WA LAM TAKU SḪAYʾĀ❋
He said, "Just like that! Your Lord says, 'It is easy for Me— just as I created you before when you were not anything.'"

10 QĀLA RABBI-Jå-ʿAL-LĪĪ ʾĀYAH ; QĀLA ʾĀYATUKA ʾALLĀ TUKALLIMA-Ñ-NĀSA TḪALĀTḪA LAYĀLIÑ SAWIYYĀ❋
He said, "My Lord! Make a Sign for me." He said, "Your Sign is that for three nights running you shall not speak to people."

11 FA-KḪARAJA ʿALĀ QŒWMIHĪ MINA-L-MIḤRĀBI FA-ʾŒWḤĀĀ ʾILAYHIM ʾAÑ SABBIḤŪ BUKRATAÑW-WA ʿASḪIYYĀ❋
And he went out to his people from the prayer chamber and signaled them [through gestures] to exalt His Endless Glory [in the] morning and evening.

12 YĀ -YAḤYĀ KḪUDḪI-L-KITĀBA BI-QŪWWAH ; WA ʾĀTAYNĀHU-L-ḤUKMA ṢABIYYĀ (AÑW) ☞
"Oh Yaḥyā! Take the Book [and hold on to it with all your] might." For We granted him authority whilst he was still a child —

13 WA ḤANĀNA*M*-MIL-LADUÑNĀ WA ZAKĀH ; WA KĀNA TAQIYYĀ (AÑW) ☞
and compassion from Our Presence, and purity. And he guarded [himself for Allāh] —

14 WA BARRA*M*-BI-WĀLIDAYHI WA LAM YAKUÑ JABBĀRAN ʿAṢIYYĀ❋
and [was] dutiful towards his parents and he was not arrogant [or] rebellious.

15 WA SALĀMUN ʿALAYHI YŒWMA WULIDA ➳
And peace be upon him the day he was born -(➳ next page ➳)

وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾ وَاذْكُرْ
فِي الْكِتٰبِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا
مَكَانًا شَرْقِيًّا ﴿١٦﴾ فَاتَّخَذَتْ مِنْ دُونِهِمْ
حِجَابًا فَأَرْسَلْنَآ إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا
بَشَرًا سَوِيًّا ﴿١٧﴾ قَالَتْ إِنِّيٓ أَعُوذُ بِالرَّحْمٰنِ
مِنْكَ إِنْ كُنْتَ تَقِيًّا ﴿١٨﴾ قَالَ إِنَّمَآ أَنَا رَسُولُ
رَبِّكِ لِأَهَبَ لَكِ غُلٰمًا زَكِيًّا ﴿١٩﴾ قَالَتْ أَنّٰى
يَكُونُ لِي غُلٰمٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ
أَكُ بَغِيًّا ﴿٢٠﴾ قَالَ كَذٰلِكِ قَالَ رَبُّكِ هُوَ عَلَيَّ
هَيِّنٌ وَلِنَجْعَلَهُۥٓ ءَايَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّا
وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢١﴾ فَحَمَلَتْهُ فَانْتَبَذَتْ
بِهِۦ مَكَانًا قَصِيًّا ﴿٢٢﴾ فَأَجَآءَهَا الْمَخَاضُ إِلٰى
جِذْعِ النَّخْلَةِ قَالَتْ يٰلَيْتَنِي مِتُّ قَبْلَ

1 15 4

↠ WA YѲWMA YAMŪTU WA YѲWMA YUBåʿAThU ḤAYYĀ ✷
↠ and the day he dies and the day he shall be raised alive.

16 WA -Dh-KUR FI-L-KITĀBI MARYAM ↕ *must stop* ↕ ʾIDhI-Ñ-TABADhAT MIN ʾAHLIHĀ MAKĀNAÑ ShARQIYYĀ (AÑ) ☞
And remember, in the book, Maryam. How she withdrew from her family to a place in the east —

17 FA-T-TAKhADhAT MIÑ DŪNIHIM ḤIJĀBĀ : FA-ʾARSALNĀĀ ʾILAYHĀ RŪḤANĀ FA-TAMATh ThALA LAHĀ BAShARAÑ SAWIYYĀ ❋
and she took a veil [to seclude herself] from them. Then We sent to her Our Spirit (*rūḥanā*) and it took on for her the likeness of a harmoniously proportioned man.

18 QĀLAT ʾIÑNĪĪ ʾAʿŪDhU BI-R-RAḤMĀNI MIÑKA ʾIÑ KUÑTA TAQIYYĀ ❋
She said, "I take refuge in the Merciful from you, if you are from those who guard themselves [for the sake of Allāh]!"

19 QĀLA ʾIÑNAMĀĀ ʾANA RASŪLU RABBIKI LI-ʾAHABA LAKI GhULĀMAÑ ZAKĪYYĀ ❋
He said, "I am truly a messenger [from] your Lord, [sent in order] to give you a pure son."

20 QĀLAT ʾAÑNĀ YAKŪNU LĪ GhULĀMUÑW-WA LAM YAMSASNĪ BAShARUÑW-WA LAM ʾAKU BAGhIYYĀ ❋
She said, "How can I have a son, when I have not been touched by [any] man and I am not unchaste?"

21 QĀLA KADhĀLIK : QĀLA RABBUKI HUWA ʿALAYYA HAYYIN : WA LI-NAJå-ʿALAHŪŪ ʾĀYATAL-LI-Ñ-NĀSI WA RAḤMATA*M*-MIÑNA : WA KĀNA ʾAMRA*M*-MAQåḌIYYĀ ❁
He said, "Just like that! Your Lord says, 'It is easy for Me. And We will make him to be a Sign for the people and a Mercy from Us. And it is a matter that has already been decreed.'"

1/2 Ḥizb

22 FA-ḤAMALATHU FA-Ñ-TABADhAT BIHĪ MAKĀNAÑ QAṢIYYĀ ❋
So she bore him [in her womb] and she withdrew with him to a remote place.

23 FA-ʾAJĀĀʾAHA-L-MAKhĀḌU ʾILĀ JIDhʿI-Ñ-NAKhLAH : QĀLAT YĀ-LAYTĀNĪ MITTU QABåLA ↠
And [when] the pains of childbirth drove her to the trunk of a palm tree, she called out, "Oh the agony! Would that I had died before (↠ next page ↠)

هٰذَا وَكُنْتُ نَسْيًا مَّنْسِيًّا ﴿٢٣﴾ فَنَادٰىهَا مِنْ
تَحْتِهَآ أَلَّا تَحْزَنِيْ قَدْ جَعَلَ رَبُّكِ تَحْتَكِ
سَرِيًّا ﴿٢٤﴾ وَهُزِّيْٓ إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسٰقِطْ
عَلَيْكِ رُطَبًا جَنِيًّا ﴿٢٥﴾ فَكُلِيْ وَاشْرَبِيْ وَقَرِّيْ
عَيْنًا ۚ فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ أَحَدًا ۙ فَقُوْلِيْٓ
إِنِّيْ نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا فَلَنْ أُكَلِّمَ
الْيَوْمَ إِنْسِيًّا ۚ ﴿٢٦﴾ فَأَتَتْ بِهٖ قَوْمَهَا تَحْمِلُهٗ ۖ
قَالُوْا يٰمَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ﴿٢٧﴾ يٰٓأُخْتَ
هٰرُوْنَ مَا كَانَ أَبُوْكِ امْرَأَ سَوْءٍ وَّمَا كَانَتْ
أُمُّكِ بَغِيًّا ﴿٢٨﴾ صلے فَأَشَارَتْ إِلَيْهِ ۖ قف قَالُوْا كَيْفَ
نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٢٩﴾ قَالَ إِنِّيْ
عَبْدُ اللّٰهِ ۖ قف أٰتٰنِيَ الْكِتٰبَ وَجَعَلَنِيْ نَبِيًّا ۙ ﴿٣٠﴾
وَّجَعَلَنِيْ مُبٰرَكًا أَيْنَ مَا كُنْتُ ص وَأَوْصٰنِيْ

↠ HĀDḤĀ WA KUÑTU NASYA*M*-MAÑSIYYĀ ❋
↠ this and I were in oblivion, utterly forgotten!"

24 FA-NĀDĀHĀ MIÑ TAḤTIHĀĀ ʾALLĀ TAḤZANĪ QADå JAᶜALA RABBUKI TAḤTAKI SA*R*IYYĀ ❋
[Then] he called to her from below her [saying], "Do not grieve; your Lord has made [for you] a stream flowing [out from] beneath [the palm].

25 WA HUZZĪĪ ʾILAYKI BI-JIDḪ-ᶜIÑ-NAKḪLATI TUSĀQIṬå ʾALAYKI RUṬABAÑ JANIYYĀ (AN) ☞
"And shake the trunk of the palm toward you and it will drop ripe dates upon you —

26 FA-KULĪ WA-SḪRABĪ WA QAR*R*Ī ᶜAYNĀ : FA-ʾI*M*MĀ TARAYIÑNA MINA-L-BASḪA*R*I ʾAḤADAÑ FA-QŪLĪĪ ʾIÑNĪ NADḪARTU LI-R-RAḤMĀNI ṢѺWMAÑ FA-LAN ʾUKALLIMA-L-YѺWMA ʾIÑSIYYĀ ❋
so eat and drink and cool your eyes [from your tears]. And if you see anyone from [amongst] the people, say to them, 'I have made a vow to the Merciful to fast and so I cannot speak to anyone today.'"

27 FA-ʾATAT BIHĪ QѺWMAHĀ TAḤMILUH ; QĀLŪ YĀ-MARYAMU LA-QADå JIʾ-TI SḪAYʾAÑ FA*R*IYYĀ ❋
Then she returned to her people, carrying him. They said, "Oh Maryam! You have come [to us] with something [absolutely] amazing!

28 YĀĀ-ʾUKḪTA HĀRŪNA MĀ KĀNA ʾABŪKI-M-RAʾA SѺWʾIÑW-WA MĀ KĀNAT ʾU*M*MUKI BAGḪIYYĀ ❋
"Oh sister [in the line] of [the prophet Hārün, your father was not an evil man nor was your mother unchaste."

29 FA-ʾASḪĀRAT ʾILAYH ; QĀLŪ KAYFA NUKALLIMU MAÑ KĀNA FI-L-MAHDI ṢABIYYĀ ❋
So she pointed to him. They said, "How can we talk to one who is still an infant in the cradle?"

30 QĀLA ʾIÑNĪ ʾABåDU-LLĀH : ʾĀTĀNIYA-L-KITĀBA WA JAᶜALANĪ NABIYYĀ (AÑW) ☞
He said, "I am the worshipful slave of Allāh. He has given me the Book and made me a prophet, —

31 WA JAʾALANĪ MUBĀRAKAN ʾAYNA MĀ KUÑTU WA ʾѺWṢĀNĪ ↠
"and made me blessed wherever I may be, and He has enjoined on me (↠ next page ↠)

بِالصَّلٰوةِ وَالزَّكٰوةِ مَا دُمْتُ حَيًّا ﴿٣١﴾ وَّبَرًّا
بِوَالِدَتِيْ ۫ وَلَمْ يَجْعَلْنِيْ جَبَّارًا شَقِيًّا ﴿٣٢﴾ وَالسَّلٰمُ
عَلَيَّ يَوْمَ وُلِدْتُّ وَيَوْمَ أَمُوْتُ وَيَوْمَ أُبْعَثُ
حَيًّا ﴿٣٣﴾ ذٰلِكَ عِيْسَى ابْنُ مَرْيَمَ ۚ قَوْلَ الْحَقِّ
الَّذِيْ فِيْهِ يَمْتَرُوْنَ ﴿٣٤﴾ مَا كَانَ لِلّٰهِ أَنْ يَّتَّخِذَ
مِنْ وَّلَدٍ ۙ سُبْحٰنَهٗ ۭ إِذَا قَضٰٓى أَمْرًا فَإِنَّمَا يَقُوْلُ
لَهٗ كُنْ فَيَكُوْنُ ﴿٣٥﴾ وَإِنَّ اللّٰهَ رَبِّيْ وَرَبُّكُمْ
فَاعْبُدُوْهُ ۭ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿٣٦﴾ فَاخْتَلَفَ
الْأَحْزَابُ مِنْ بَيْنِهِمْ ۚ فَوَيْلٌ لِّلَّذِيْنَ كَفَرُوْا
مِنْ مَّشْهَدِ يَوْمٍ عَظِيْمٍ ﴿٣٧﴾ أَسْمِعْ بِهِمْ وَأَبْصِرْ ۙ
يَوْمَ يَأْتُوْنَنَا لٰكِنِ الظّٰلِمُوْنَ الْيَوْمَ فِيْ ضَلٰلٍ
مُّبِيْنٍ ﴿٣٨﴾ وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ
الْأَمْرُ ۘ وَهُمْ فِيْ غَفْلَةٍ وَّهُمْ لَا يُؤْمِنُوْنَ ﴿٣٩﴾

➳ BI-Ṣ-ṢALĀTI W-Z-ZAKĀTI MĀ DUMTU ḤAYYĀ (AÑW) ☞
➳ the *ṣalāh* and the *zakāh* so long as I live —

32 WA BARRA*M*-BI-WĀLIDATĪ WA LAM YAJåᶜALNĪ JABBĀRAÑ SḫAQIYYĀ ❋
"and [He has made] me dutiful to my mother, and [He] has made me neither arrogant nor bereft of grace.

33 WA-S-SALĀMU ʾALAYYA YŒWMA WULITTU WA YŒWMA ʾAMŪTU WA YŒWMA ʾUBåᶜATḫU ḤAYYĀ ❋
"And peace be upon me the day I was born and the day I shall die and the day upon which I will be resurrected to life [once again]."

34 DḫĀLIKA ᶜĪSA-Bå-NU MARYAM ; QŒWLA-L-ḤAQQI-L-LADḫĪ FĪHI YAMTARŪN ❋
That is ᶜĪsa the son of Maryam — the words of Truth about which they dispute.

35 MĀ KĀNA LI-LLĀHI ʾAÑY-YATTKḫIDḫA MIÑW-WALADIÑ SUBåḤĀNAH ; ʾIDḫĀ QAḌĀĀ ʾAMRAÑ FA-ʾIÑNAMĀ YAQŪLU LAHŪ KUÑ FA-YAKŪN ❋
It is not [conceivable] for Allāh to take a son — limitless is He in His Glory. When He orders anything to be, He says, "BE!" and it is.

36 WA ʾIÑNA-LLĀHA RABBĪ WA RABBUKUM FA-ʾ-BUDŪH ; HĀDḫĀ ṢIRĀTU*M*-MUSTAQĪM ❋
And [ᶜĪsa said], "Surely Allāh is my Lord and your Lord, so serve Him — that is the straight path!"

37 FA-Kḫ-TALAFA-L-ʾAḤZĀBU MI*M*-BAYNIHIM : FA WAYLUL-LI-L-LADḫĪNA KAFARŪ MI*M*-MASḫHADI YŒWMIN ᶜAḌḫĪM ❋
And [even] so, the factions differed among themselves [regarding the truth about ᶜĪsa], so woe to those who cover up [the Truth] at the appearance of the Day of Awe.

38 ʾASMI-ᶜ-BIHIM WA ʾABåṢI*R* YŒWMA YAʾ-TŪNANĀ LĀKINI-Ḍḫ-ḌḫĀLIMŪNA-L-YŒWMA FĪ ḌALĀLI*M*-MUBĪN ❋
They will hear and see [on that] Day in which they come to Us, even though today the oppressors are clearly in error [concerning that Truth].

39 WA ʾAÑDḫI*R*HUM YŒWMA-L-ḤASRAṬI ʾIDḫ QUḌIYA-L-ʾAMR ↕ *must stop* ↕ WA HUM FĪ GḫAFLATIÑW-WA HUM LĀ YUʾ-MINŪN ❋
And warn them of [the coming of] the Day of Regret, when the matter will be decided. And as yet they are heedless and they do not believe [it will happen].

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا
يُرْجَعُونَ ﴿٤٠﴾ وَاذْكُرْ فِي الْكِتٰبِ إِبْرٰهِيمَ ۚ إِنَّهُ ع ٢ ٤٥ ٥
كَانَ صِدِّيقًا نَّبِيًّا ﴿٤١﴾ إِذْ قَالَ لِأَبِيهِ يٰٓأَبَتِ
لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي
عَنْكَ شَيْـًٔا ﴿٤٢﴾ يٰٓأَبَتِ إِنِّي قَدْ جَآءَنِي مِنَ الْعِلْمِ
مَا لَمْ يَأْتِكَ فَاتَّبِعْنِيٓ أَهْدِكَ صِرٰطًا سَوِيًّا ﴿٤٣﴾
يٰٓأَبَتِ لَا تَعْبُدِ الشَّيْطٰنَ ۖ إِنَّ الشَّيْطٰنَ كَانَ
لِلرَّحْمٰنِ عَصِيًّا ﴿٤٤﴾ يٰٓأَبَتِ إِنِّيٓ أَخَافُ أَنْ يَمَسَّكَ
عَذَابٌ مِّنَ الرَّحْمٰنِ فَتَكُونَ لِلشَّيْطٰنِ وَلِيًّا ﴿٤٥﴾
قَالَ أَرَاغِبٌ أَنْتَ عَنْ ءَالِهَتِي يٰٓإِبْرٰهِيمُ ۖ لَئِن
لَّمْ تَنتَهِ لَأَرْجُمَنَّكَ وَاهْجُرْنِي مَلِيًّا ﴿٤٦﴾ قَالَ
سَلٰمٌ عَلَيْكَ ۚ سَأَسْتَغْفِرُ لَكَ رَبِّي ۖ إِنَّهُ كَانَ
بِي حَفِيًّا ﴿٤٧﴾ وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِن

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40 ʾIÑNĀ NAḤNU NARITḪU-L-ʾARḌA WA MAN ʿALAYHĀ WA ʾILAYNĀ YURJAʿŪN ✷
Truly We shall inherit the earth and whoever is on her, and to Us they will be returned.

41 WA-Dḫ-KUR FI-L-KITĀBI ʾIBåRĀHĪM ; ʾIÑNAHŪ KĀNA ṢIDDĪQAÑ-NABIYYĀ ❋
And remember in the Book, ʾIbrāhīm. Truly he was wholly honest — a prophet.

42 ʾIDḫ QĀLA LI-ʾABĪHI YĀĀ-ʾABATI LI-MA TA-ʿ-BUDU MĀ LĀ YASMAʿU WA LĀ YUBåṢIRU WA LĀ YUGḫNĪ ʿAÑKA ShAYʾĀ ? ❋
When he said to his father, "Oh my father! Why do you worship that which can neither see nor hear and cannot benefit you [in] anything?

43 YĀĀ-ʾABATI ʾIÑNĪ QADå JĀĀʾANĪ MINA-L-ʿILMI MĀ LAM YAʾ-TIKA FA-T-TABI-ʿ-NĪĪ ʾAHDIKA ṢIRĀṬAÑ SAWIYYĀ ❋
"Oh my father! There has come to me knowledge which has not come to you, so follow me and I shall guide you to a path made even and straight.

44 YĀĀ-ʾABATI LĀ TA-ʿ-BUDI-Sḫ-ShAYṬĀN ; ʾIÑNA-Sḫ-ShAYṬĀNA KĀNA LI-R-RAḤMĀNI ʿAṢIYYĀ ❋
"Oh my father! Do not worship Shayṭān — truly Shayṭān is always a rebel against the Merciful.

45 YĀĀ ʾABATI ʾIÑNĪĪ ʾAKḫĀFU ʾAÑY-YAMASSAKA ʿADḫĀBU*M*-MINA-R-RAḤMĀNI FA-TAKŪNA LI-Sḫ-ShAYṬĀNI WALIYYĀ ❋
"Oh my father! Truly I fear you will be touched by punishment from the Merciful so that you will become a friend of Shayṭān."

46 QĀLA ʾARĀGḫIBUN ʾAÑTA ʿAN ʾĀLIHATĪ YĀĀ-ʾIBåRĀHĪM ? : LA-ʾIL-LAM TAÑTAHI LA-ʾARJUMAÑNAKA WA-H-JURNĪ MALIYYĀ ❋
[His father] said, "You desire to reject my gods, oh ʾIbrāhīm? If you do not stop I shall stone you. Leave me [alone] for a good long while!"

47 QĀLA SALĀMUN ʿALAYK : SAʾASTGḫFIRU LAKA RABBI ; ʾIÑ NAHŪ KĀNA BĪ ḤAFIYYĀ ❋
He said "Peace be upon you. I shall ask my Lord to forgive you. Truly He has [always] been kind [to] me.

48 WA ʾA-ʿ-TAZILUKUM WA MĀ TADåʿŪNA MIÑ ➳
"I shall withdraw from you and whatever you call upon (➳ next page ➳)

دُونِ اللَّهِ وَأَدْعُوا رَبِّي ۖ عَسَىٰ أَلَّا أَكُونَ
بِدُعَاءِ رَبِّي شَقِيًّا ﴿٤٨﴾ فَلَمَّا اعْتَزَلَهُمْ وَمَا
يَعْبُدُونَ مِن دُونِ اللَّهِ ۙ وَهَبْنَا لَهُ إِسْحَاقَ
وَيَعْقُوبَ ۖ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾ وَوَهَبْنَا لَهُم
مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾
وَاذْكُرْ فِي الْكِتَابِ مُوسَىٰ ۚ إِنَّهُ كَانَ مُخْلَصًا
وَكَانَ رَسُولًا نَّبِيًّا ﴿٥١﴾ وَنَادَيْنَاهُ مِن جَانِبِ
الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ﴿٥٢﴾ وَوَهَبْنَا لَهُ
مِن رَّحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ﴿٥٣﴾ وَاذْكُرْ فِي
الْكِتَابِ إِسْمَاعِيلَ ۚ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ
وَكَانَ رَسُولًا نَّبِيًّا ﴿٥٤﴾ وَكَانَ يَأْمُرُ أَهْلَهُ
بِالصَّلَاةِ وَالزَّكَاةِ ۖ وَكَانَ عِندَ رَبِّهِ مَرْضِيًّا ﴿٥٥﴾
وَاذْكُرْ فِي الْكِتَابِ إِدْرِيسَ ۚ إِنَّهُ كَانَ صِدِّيقًا

↠ DŪNI-LLĀHI WA ʾADåᶜŪ RABBĪ ᶜASĀĀ ʾALLĀĀ ʾAKŪNA BI-DUᶜĀĀʾI RABBĪ SẖAQIYYĀ ❋
↠ other than Allāh, and I shall call my Lord, and it may be that in my prayer I will not remain unblessed."

49 FA-LA*MM*A-ᶜ-TAZALAHUM WA MĀ YA-ᶜ-BUDŪNA MIÑ DŪNI-LLĀHI WAHABåNĀ LAHŪ ʾISḤĀQA WA YA-ᶜ-QŪBå ; WA KULLAÑ JAᶜALNĀ NABIYYĀ ❋
So when he withdrew from them and what they worshipped besides Allāh, We gave him ᶜĪsa and Yaᶜqüb, and We made each of them a prophet.

50 WA WAHABåNĀ LAHU*M*-MIR-RAḤMATINĀ WA JAᶜALNĀ LAHUM LISĀNA ṢIDåQIN ᶜALIYYĀ ✷
And We gave them [gifts] from Our Mercy and made them to [speak to the people] in the lofty tongue of truth.

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51 WA-Dẖ-KUR FI-L-KITĀBI MŪSĀ ʾIÑNAHŪ KĀNA MUKẖLAṢAÑW-WA KĀNA RASŪLAÑ-NABIYYĀ ❋
And remember in the Book, Mūsā — truly he was singled out [from his people], and he was a messenger [and] a prophet.

52 WA NĀDAYNĀHU MIÑ JĀNIBI-Ṭ-ṬŪ*R*I-L-ʾAYMANI WA QARRABåNĀHU NAJIYYĀ ❋
And We called him from the right hand side of the mountain and brought him near, confiding [in him].

53 WA WAHABåNĀ LAHŪ MIR-RAḤMATINĀĀ ʾAKẖĀHU HĀRŪNA NABIYYĀ ❋
And gave him from Our Mercy his brother Hārūn [as a] prophet [by his side].

54 WA-Dẖ-KUR FI-L-KITĀBI ʾISMĀᶜĪLA ʾIÑNAHŪ KĀNA ṢĀDIQA-L-WA-ᶜ-DI WA KĀNA RASŪLAÑ-NABIYYĀ ❋
And remember in the Book, ʾIsmāᶜīl — indeed he was true to his promise and a messenger [and] a prophet.

55 WA KĀNA YAʾ-MURU ʾAHLAHŪ BI-Ṣ-ṢALĀTI WA-Z-ZAKĀTI WA KĀNA ᶜIÑDA RABBIHĪ MARḌIYYĀ ❋
And he ordered his people to perform the *ṣalāh* and to pay the *zakāh* and was pleasing to his Lord.

56 WA-Dẖ-KUR FI-L-KITĀBI ʾIDå*R*ĪSA ʾIÑNAHŪ KĀNA ṢIDDĪQAÑ ↠
And remember in the Book,ʾIdrīs, surely he was a truthful one, (↠ next page ↠)

نَّبِيًّا ﴿٥٦﴾ وَّرَفَعْنٰهُ مَكَانًا عَلِيًّا ﴿٥٧﴾ أُولٰٓئِكَ الَّذِيْنَ
أَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ مِنْ ذُرِّيَّةِ أٰدَمَ ق
وَمِمَّنْ حَمَلْنَا مَعَ نُوْحٍ ز وَّمِنْ ذُرِّيَّةِ إِبْرٰهِيْمَ
وَإِسْرَآءِيْلَ ز وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا ط إِذَا
تُتْلٰى عَلَيْهِمْ أٰيٰتُ الرَّحْمٰنِ خَرُّوْا سُجَّدًا
وَّبُكِيًّا ﴿٥٨﴾ سجدة فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا
الصَّلٰوةَ وَاتَّبَعُوا الشَّهَوٰتِ فَسَوْفَ يَلْقَوْنَ
غَيًّا ﴿٥٩﴾ لا إِلَّا مَنْ تَابَ وَأٰمَنَ وَعَمِلَ صٰلِحًا
فَأُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ وَلَا يُظْلَمُوْنَ
شَيْئًا ﴿٦٠﴾ لا جَنّٰتِ عَدْنِ ِالَّتِيْ وَعَدَ الرَّحْمٰنُ
عِبَادَهٗ بِالْغَيْبِ ط إِنَّهٗ كَانَ وَعْدُهٗ مَأْتِيًّا ﴿٦١﴾
لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا إِلَّا سَلٰمًا ط وَلَهُمْ
رِزْقُهُمْ فِيْهَا بُكْرَةً وَّعَشِيًّا ﴿٦٢﴾ تِلْكَ الْجَنَّةُ

➳ NABIYYĀ (AÑW) ☞
➳ [a] prophet —

57 WA RAFA-ᶜ-NĀHU MAKĀNAN ᶜALIYYĀ ❋
and We raised him to a high station.

58 ʾULĀʾIKA-L-LADḫĪNA ʾANᶜAMA-LLĀHU ᶜALAYHI*M*-MINA-Ñ-NABIYYĪNA MIÑ DḫUR*R*IYYATI ʾĀDAMA WA MI*M*MAN ḤAMALNĀ MAᶜA NŪḤIÑW-WA MIÑ DḫUR*R*IYYATI ʾIBåRĀHĪMA WA ʾISRĀʾĪLA WA MI*M*MAN HADAYNĀ WA-Jå-TABAYNA ; ʾIDḫĀ TUTLĀ ᶜALAYHIM ʾĀYĀTU-R-RAḤMĀNI KḫARRŪ *SUJJADAÑW*-WA BUKIYYĀ ❁
These are they upon whom Allāh showed favor from [among] the prophets of the seed of ʾĀdam and from those We carried [in the ship] with Nūḥ, and from the seed of ʾIbrāhīm and ʾIsrāʾıl and from those We guided and selected. When the Signs of the Merciful were recited to them they fell down prostrate (in *sajdah*) and weeping.

59 FA-KḫALAFA MI*M*-BA-ᶜ-DIHIM KḫALFUN ʾAḌĀᶜU-Ṣ-ṢALĀTA WA-T-TABAᶜU-Sḫ -SḫAHAWĀTI FA-SŒWFA YALQŒWNA GḫAYYĀ (AN) ☞
But they were succeeded by generations after them who neglected the *ṣalāh* and followed after their lusts, so they will be flung into utter loss and desolation —

60 ʾILLĀ MAÑ TĀBA WA ʾĀMANA WAᶜAMILA ṢĀLIḤAÑ FA-ʾULĀʾIKA YADåKḫULŪNA-L-JAÑNATA WA LĀ YUḌḫLAMŪNA SḫAYʾĀ (AÑ) ☞
save [the one] who returns [to his Lord] and believes and acts rightly — such [people] will enter the Garden and will not be wronged in any thing—

61 JAÑNĀTI ᶜADåNINI-L-LATĪ WAᶜADA-R-RAḤMĀNU ᶜIBĀDAHŪ BI-L-GḫAYBå ; ʾIÑNAHŪ KĀNA WA-ᶜ-DUHŪ MAʾ-TIYYĀ ❋
Gardens of Eden that the Merciful has promised to His worshippers in the unseen. Truly His Promise is sure to come.

62 LĀ YASMAᶜŪNA FĪHĀ LAGḫWAN ʾILLĀ SALĀMĀ ; WA LAHUM *R*IZQUHUM FĪHĀ BUKRATAÑW-WA ᶜASḫIYYĀ ❋
In it they will hear no idle talk, but only, "Peace"; and there they will have their provision by day and by night.

63 TILKA-L-JAÑNATU – ➳
This is the Garden (➳ next page ➳)

prostrate
3/4 Ḥizb

الَّتِيْ نُوْرِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿٦٣﴾
وَمَا نَتَنَزَّلُ اِلَّا بِاَمْرِ رَبِّكَ ۚ لَهٗ مَا بَيْنَ
اَيْدِيْنَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذٰلِكَ ۚ وَمَا
كَانَ رَبُّكَ نَسِيًّا ﴿٦٤﴾ ۚ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ
وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهٖ ؕ
هَلْ تَعْلَمُ لَهٗ سَمِيًّا ﴿٦٥﴾ ع وَيَقُوْلُ الْاِنْسٰنُ ءَاِذَا
مَا مِتُّ لَسَوْفَ اُخْرَجُ حَيًّا ﴿٦٦﴾ اَوَلَا يَذْكُرُ
الْاِنْسٰنُ اَنَّا خَلَقْنٰهُ مِنْ قَبْلُ وَلَمْ يَكُ
شَيْـًٔا ﴿٦٧﴾ فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيٰطِيْنَ ثُمَّ
لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾ ۚ ثُمَّ لَنَنْزِعَنَّ
مِنْ كُلِّ شِيْعَةٍ اَيُّهُمْ اَشَدُّ عَلَى الرَّحْمٰنِ
عِتِيًّا ﴿٦٩﴾ ۚ ثُمَّ لَنَحْنُ اَعْلَمُ بِالَّذِيْنَ هُمْ اَوْلٰى
بِهَا صِلِيًّا ﴿٧٠﴾ وَاِنْ مِّنْكُمْ اِلَّا وَارِدُهَا ۚ كَانَ

↠ L-LATĪ NŪRITḫU MIN ʿIBĀDINĀ MAÑ KĀNA TAQIYYĀ ❋
↠ that We shall give to Our worshippers as inheritance — those who guard themselves [for Allāh].

64 WA MĀ NATANAZZALU ʾILLĀ BI-ʾAMRI RABBIK : LAHŪ MĀ BAYNA ʾAYDĪNĀ WA MĀ KḫALFANĀ WA MĀ BAYNA DḫĀLIK : WA MĀ KĀNA RABBUKA NASIYYĀ ❋
[Jibrıl said], "We do not descend save by the Order of your Lord. To Him belongs what is [open] before us and what is [hidden] behind us and what is between them. And your Lord is never forgetful [of anything].

65 RABBU-S-SAMĀWĀTI WA-L-ʾARḌI WA MĀ BAYNAHUMĀ FA-ʿ-BUDåHU WA-Ṣ-ṬABIR LI-ʿIBĀDATIH ; HAL TA-ʿ-LAMU LAHŪ SAMIYYĀ ✷
"Lord of the heavens and the earth and [what is] between them. So worship Him and remain steadfast in His worship. Do you know [another] worthy of having His Name?

4 15 7

66 WA YAQŪLU-L-ʾIÑSĀNU ʾA-ʾIDḫĀ MĀ MITTU LA-SѠWFA ʾUKḫRAJU ḤAYYĀ ❋
And the human being says, "When I am dead shall I be brought forth alive?"

67 ʾAWA LĀ YADḫKURU-L-ʾIÑSĀNU ʾAÑNĀ KḫALAQåNĀHU MIÑ QABåLU WA LAM YAKU SḫAYʾĀ ? ❋
But does not the human being remember that We created him before when he was no thing?

68 FAWA RABBIKA LA-NAḤSḫURAÑNAHUM WA-Sḫ-SḫAYĀṬĪNA ṮḫUMMA LA-NUḤḌIRAÑNAHUM ḤѠWLA JAHAÑNAMA JITḫIYYĀ ❋
And so, by your Lord, We shall bring them forth together with the sḥaytānic forces and then We shall gather them together on their knees around the Fire.

69 ṮḫUMMA LANAÑZIʿAÑNA MIÑ KULLI SḫĪʿATIN ʾAYYUHUM ʾASḫADDU ʿALA-R-RAḤMĀNI ʿITIYYĀ ❋
Then We shall draw forth from every group of partisans the ones who were most stubborn in their rebellion against the Merciful.

70 ṮḫUMMA LA-NAḤNU ʾA-ʿ-LAMU BI-L-LADḫĪNA HUM ʾѠWLĀ BIHĀ ṢILIYYĀ ❋
Surely then it is We who are most aware of who is the most worthy to roast in it.

71 WA ʾIM-MIÑKUM ʾILLĀ WĀRIDUHA : KĀNA ↠
And there is not one from among you who will not be exposed to it. [This] is
(↠ next page ↠)

عَلٰى رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾ ثُمَّ نُنَجِّي الَّذِيْنَ
اتَّقَوْا وَّنَذَرُ الظّٰلِمِيْنَ فِيْهَا جِثِيًّا ﴿٧٢﴾ وَإِذَا
تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالَ الَّذِيْنَ كَفَرُوْا
لِلَّذِيْنَ اٰمَنُوْٓا اَيُّ الْفَرِيْقَيْنِ خَيْرٌ مَّقَامًا
وَّاَحْسَنُ نَدِيًّا ﴿٧٣﴾ وَكَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ
قَرْنٍ هُمْ اَحْسَنُ اَثٰثًا وَّرِءْيًا ﴿٧٤﴾ قُلْ مَنْ
كَانَ فِي الضَّلٰلَةِ فَلْيَمْدُدْ لَهُ الرَّحْمٰنُ مَدًّا ۚ
حَتّٰٓى إِذَا رَاَوْا مَا يُوْعَدُوْنَ إِمَّا الْعَذَابَ وَإِمَّا
السَّاعَةَ ۭ فَسَيَعْلَمُوْنَ مَنْ هُوَ شَرٌّ مَّكَانًا
وَّاَضْعَفُ جُنْدًا ﴿٧٥﴾ وَيَزِيْدُ اللّٰهُ الَّذِيْنَ اهْتَدَوْا
هُدًى ۭ وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ
ثَوَابًا وَّخَيْرٌ مَّرَدًّا ﴿٧٦﴾ اَفَرَءَيْتَ الَّذِيْ كَفَرَ بِاٰيٰتِنَا
وَقَالَ لَاُوْتَيَنَّ مَالًا وَّوَلَدًا ﴿٧٧﴾ اَطَّلَعَ الْغَيْبَ

➳ ʿALĀ RABBIKA ḤATMA*M*-MAQåḌIYYĀ ❋

➳ a fixed decree that must be fulfilled by your Lord.

72 ṮḫU*M*MA NUNAJJI-L-LADḫĪNA-T-TAQƟW-WA NADḫARU-Ḍḫ-ḌḫĀLIMĪNA FĪHĀ JITḫIYYĀ ❋

Then We shall rescue those who guarded themselves [for Allâh] and leave the oppressors on their knees within it.

73 WA ʾIDḫĀ TUTLĀ ʿALAYHIM ʾĀYĀTUNĀ BAYYINĀTIÑ QĀLA-L-LADḫĪNA KAFARŪ LI-L-LADḫĪNA ʾĀMANŪŪ ʾAYYU-L-FA*R*ĪQAYNI KḫAYRU*M*-MAQĀMAÑW-WA ʾAḤSANU NADIYYĀ ? ❋

And when Our Clear Signs are recited to them, those who cover up [the Truth] say to those who believe, "Which of the two groups has the better station and the best fighting force (*alt:* the higher rank in society)?"

74 WA KAM ʾAHLAKNĀ QABåLAHU*M*-MIÑ QARNIN HUM ʾAḤSANU ʾAṮḫĀṮḫAÑW-WA *R*Ī-YĀ ? ❋

And yet how many a generation have We destroyed before their time — who surpassed them in possessions and appearance?

75 QUL MAÑ KĀNA FI-Ḍ-ḌALĀLATI FA-L-YAMDUDå LAHU-R-RAḤMĀNU MADDĀ : ḤATṬĀĀ ʾIDḫĀ RAʾƟW MĀ YŪʿADŪNA ʾI*M*MA-L-ʿADḫĀBA WA ʾI*M*MA-S-SĀʿAH ; FA-SAYA-ʿ-LAMŪNA MAN HUWA SḫARRU*M*-MAKĀNAÑW-WA ʾAḌ-ʿAFU JUÑDĀ ❋

Say, "As for the one who is in error, may the Merciful extend his span of life until he sees that which they were promised, [which is] either the punishment [in this world] or [at the coming] of the Last Hour — they will know who was in a worse position and had the weaker soldiers."

76 WA YAZĪDU-LLĀHU-L-LADḫĪNA-H-TADƟW HUDĀ ; WA-L-BĀQIYĀTU-Ṣ-ṢĀLIḤĀTU KḫAYRUN ʿIÑDA RABBIKA ṮḫAWĀBAÑW-WA KḫAYRU*M*-MARADDĀ ❋

And Allāh increases guidance for those who are guided. And the fruits of right actions that endure are better in the sight of Allāh [in] reward and better [in] result.

77 ʾAFA-RAʾAYTA-L-LADḫĪ KAFRA BI-ʾĀYĀTINĀ WA QĀLA LA-ʾŪTAYAÑNA MĀLAÑW-WA WALADĀ ❋

Do you see the one who covers up [the Truth] of Our Signs and says, "I will surely be given wealth and children"?

78 ʾAṬṬALAʿA-L-GḫAYBå ? ➳

Has he seen the unseen? (➳ next page ➳)

أَمِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًا ﴿٧٨﴾ كَلَّا ۚ سَنَكْتُبُ
مَا يَقُوْلُ وَنَمُدُّ لَهٗ مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾
وَّنَرِثُهٗ مَا يَقُوْلُ وَيَأْتِيْنَا فَرْدًا ﴿٨٠﴾ وَاتَّخَذُوْا مِنْ
دُوْنِ اللّٰهِ اٰلِهَةً لِّيَكُوْنُوْا لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا ۚ
سَيَكْفُرُوْنَ بِعِبَادَتِهِمْ وَيَكُوْنُوْنَ عَلَيْهِمْ
ضِدًّا ﴿٨٢﴾ أَلَمْ تَرَ أَنَّآ أَرْسَلْنَا الشَّيٰطِيْنَ عَلَى
الْكٰفِرِيْنَ تَؤُزُّهُمْ أَزًّا ﴿٨٣﴾ فَلَا تَعْجَلْ عَلَيْهِمْ ۗ
إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾ يَوْمَ نَحْشُرُ الْمُتَّقِيْنَ
إِلَى الرَّحْمٰنِ وَفْدًا ﴿٨٥﴾ وَّنَسُوْقُ الْمُجْرِمِيْنَ
إِلٰى جَهَنَّمَ وِرْدًا ﴿٨٦﴾ لَا يَمْلِكُوْنَ الشَّفَاعَةَ إِلَّا
مَنِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًا ﴿٨٧﴾ وَقَالُوا
اتَّخَذَ الرَّحْمٰنُ وَلَدًا ﴿٨٨﴾ لَقَدْ جِئْتُمْ شَيْـًٔا إِدًّا ﴿٨٩﴾
تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ

↠ ʾAMI-T-TAKẖADẖA ʿIÑDA-R-RAḤMĀNI ʿAHDĀ? (AÑ) ☞
↠ Or [has he] taken the guaranteed Promise of the Merciful?—

79 KALLA ; SANAKTUBU MĀ YAQŪLU WA NAMUDDU LAHŪ MINA-L-ʿADẖĀBI MADDĀ (AÑW) ☞
NO indeed, We shall record what he says — and prolong the length of his suffering [in the Final Life] —

80 WA NA*R*ITẖUHŪ MĀ YAQŪLU WA YAʾ-TĪNĀ FARDĀ ❋
and We shall inherit from him what he is speaking about [of wealth and children] and he shall come to Us alone [without anything or anyone].

81 WA-Ṭ-TAKẖADẖŪ MIÑ DŪNI-LL*Ā*HI ʾĀLIHATAL-LI-YAKŪNŪ LAHUM ʿIZZĀ (AÑ) ☞
And they have taken, beside Allāh, deities by which honor may accrue to them.—

82 KALLA ; SAYAKFURŪNA BI-ʿIBĀDATIHIM WA YAKŪNŪNA ʿALAYHIM ḌIDDĀ ✷
Not so! These [objects of worship] shall disavow them and will turn against them [on the Last Day].

5 17 8

83 ʾALAM TARA ʿAÑNĀĀ ʾARSALNA-Sẖ-SẖAYĀṬĪNA ʿALA-L-KĀFI*R*ĪNA TAʾUZZUHUM ʾAZZĀ (AÑ) ☞
Don't you see that We have set the sẖayṭānic forces on those who cover up [the Truth] to goad them on [to evil] —

84 FA-LĀ TA-ʿ-JAL ʿALAYHIM ; ʾIÑNAMĀ NAʿUDDU LAHUM ʿADDĀ ❋
so do not hasten [to move] against them, for surely We add up for them [the] sum [of their days].

85 YѺWMA NAḤSẖURU-L-MUTṬAQĪNA ʾILA-R-RAḤMĀNI WAFDĀ (AÑW) ☞
[On] the Day, We will gather the righteous to the Merciful, honored guests —

86 WA NASŪQU-L-MUJå*R*IMĪNA ʾILĀ JAHAÑNAMA WI*R*DĀ ❋
and drive the transgressors to Hell [like animals driven to a] watering hole.

87 LĀ YAMLIKŪNA-Sẖ-SẖAFĀʿATA ʾILLĀ MANI-T-TAKẖADẖA ʿIÑDA-R-RAḤMĀNI ʿAHDĀ ❋
None [that Day] will have [the benefit of] intercession except those who have entered into a covenant with the Merciful [in their lifetime].

88 WA QĀLU-T-TAKẖADẖA-R-RAḤMĀNU WALADĀ ❋
And they say, "The Merciful has taken a son."

89 LA-QADå JIʾ-TUM SẖAYʾAN ʾIDDĀ (AÑ) ☞
[By saying this] they have brought forth something so monstrous [that] —

90 TAKĀDU-S-SAMĀWĀTU YATAFAṬṬARNA MINHU WA TAÑSẖAQQU-L-ʾARḌU ↠
by it, the heavens are almost torn asunder and the earth, split (↠ next page ↠)

وَتَخِرُّ الْجِبَالُ هَدًّا ﴿٩٠﴾ أَنْ دَعَوْا لِلرَّحْمٰنِ وَلَدًا ﴿٩١﴾
وَمَا يَنْۢبَغِي لِلرَّحْمٰنِ أَنْ يَّتَّخِذَ وَلَدًا ﴿٩٢﴾ إِنْ
كُلُّ مَنْ فِي السَّمٰوٰتِ وَالْأَرْضِ إِلَّآ أٰتِي
الرَّحْمٰنِ عَبْدًا ﴿٩٣﴾ لَقَدْ أَحْصٰىهُمْ وَعَدَّهُمْ
عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ أٰتِيهِ يَوْمَ الْقِيٰمَةِ فَرْدًا ﴿٩٥﴾ إِنَّ
الَّذِيْنَ أٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ سَيَجْعَلُ
لَهُمُ الرَّحْمٰنُ وُدًّا ﴿٩٦﴾ فَإِنَّمَا يَسَّرْنٰهُ بِلِسَانِكَ
لِتُبَشِّرَ بِهِ الْمُتَّقِيْنَ وَتُنْذِرَ بِهٖ قَوْمًا لُّدًّا ﴿٩٧﴾
وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هَلْ تُحِسُّ
مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿٩٨﴾

➵ WA TAKẖIRRU-L-JIBĀLU HADDĀ (AN) ☞

➵ apart, and the mountains collapsed in fragments —

91 ʾAÑ DAʿŴW LI-R-RAḤMĀNI WALADĀ ❋
that they [even] suggested that the Merciful [conceived] a son.

92 WA MĀ YA*M*BAGẖĪ LI-R-RAḤMĀNI ʾAÑY-YATTAKẖIDẖA WALADĀ ❋
Although it is inconceivable that the Merciful should take [unto Himself] a son.

93 ʾIÑ KULLU MAÑ FI-S-SAMĀWĀTI WA-L-ʾARḌI ʾILLĀĀ ʾĀTI-R-RAḤMĀNI ʿABåDĀ ❋
There is no one in the heavens and the earth who doesn't come to the Merciful as a worshipful slave.

94 LA-QADå ʾAḤṢĀHUM WA ʿADDAHUM ʿADDĀ ❋
Surely He has accounted them [all] and added up their sum.

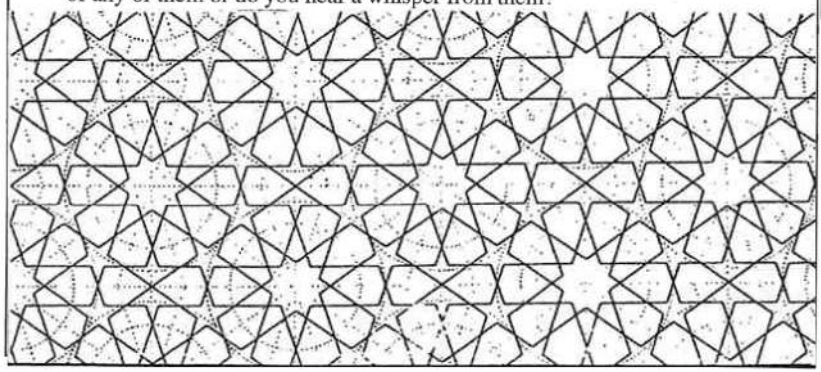
95 WA KULLUHUM ʾĀTĪHI YŴMA-L-QIYĀMATI FARDĀ ❋
And all of them will come to Him on the Day of Resurrection completely alone.

96 ʾIÑNA-L-LADẖĪNA ʾĀMANŪ WA ʿAMILU-Ṣ-ṢĀLIḤĀTI SAYAJåʿALU LAHUMU-R-RAḤMĀNU WUDDĀ ❋
Truly, those who believe and do good, the Merciful will endow with love.

97 FA-ʾIÑNAMĀ YASSARNĀHU BI-LISĀNIKA LI-TUBASẖSẖIRA BIHI-L-MUTTAQĪNA WA TUÑDẖIRA BIHĪ QŴMAL-LUDDĀ ❋
So surely We have made [this *Qurʾān*] easy on your tongue, so that you might convey the good news to those who guard themselves [for Allāh] and warn those who are given to [futile] contention.

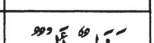
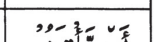
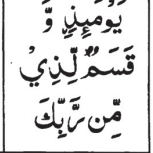
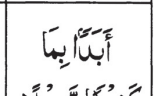
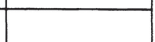
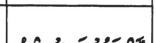
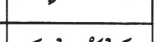
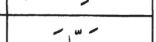
98 WA KAM ʾAHLAKNĀ QABåLAHU*M*-MIÑ QARN ; HAL TUḤISSU MINHU*M*-MIN ʾAḤADIN ʾŴW TASMAʿU LAHUM *R*IKZĀ ? ✷ ❁
And how many a generation before them have We destroyed? Are you aware of any of them or do you hear a whisper from them?

6 16 9 End Ḥizb 31



✯ Modification of Vowel Signs & Letters ✯

The Arabic text of the "*Tajwīdi Qurʾān*" was produced and published after many years of work by Mawlana Ḍhafar ʾIqbāl of Lahore, Pakistan, may Allāh reward him and have mercy upon him. In the case of some vowel signs and marks (*tasḫkīl*), the calligraphy has been slightly modified to indicate graphically certain rules of tajwīd to aid students in pronouncing the Arabic correctly. This chart details those orthographical modifications that appear in the Arabic text.

Indicates the *mulqalqalah* or echoing letters (*Qāf, Ṭāw, Bāʾ, Jīm, Dāl*). Example: QADå ʾABåLAGḫŪ (72:28)	
Clear pronunciation of the tanwīn (*ʾiḍhār*): *hamza, hāʾ, ʿayn, ḥāʾ, gḫayn, kḫāʾ.* Example: ʿADḫĀBUN ʾALĪM (71:1)	
Assimilation of the tanwīn (*ʾidgḫām*): *yā, rāʾ, mīm, lām, waw, nūn.* Partial ʾidgḫām pronounced with nasal (*gḫunnah*) sound: *yā, waw, mīm, nūn.* Example: ʾAÑY-YAʾTIYAHUM (71:1) Example: YŌWMAʾIDḫIÑW-WA (69:16) Note that the tilde Ñ is the transliterated sign for the gḫunnah. Complete ʾidgḫām pronounced without nasal (*gḫunnah*) sound: *lām, rāʾ.* Example: QASAMUL-LIDḫĪ (89:5) Example: MIR-RABBIKA (78:36)	
Substitution (*ʾiqlāb*) of the tanwīn: *bāʾ, mīm,* The tanwīn is subsumed into the *bāʾ*, changed to a *sākin mīm* with *gḫunnah.* Example: ʾABADA*M* BIMĀ (62:7) [note italic *M* used in transliteration] The tanwin is subsumed into the *mīm*, changed to a *sākin mīm* with *gḫunnah.* Example: KATḫĪBAM-MAHĪLĀ (73:14) [Note 'M' joined to 'M' by hyphen]	
Concealing or supression of tanwīn (*ʾikḫfā*): if any letter* other than those of the *ʾiḍhār* and *ʾidgḫām* and *ʾiqlāb* follows tanwīn, pronounce it with *gḫunnah.* **ṣawd, dhāl, tḫāʾ, kāf, jīm, sḫīn, qāf, sīn, dāl, ṭaw, zāy, fāʾ, tāʾ, ḍawd, ḍḫāw* Example: HAJåRAÑ JAMĪLĀ (73:10) [note: Ñ indicates *gḫunnah*]	
Silent (*sākin*) *nūn* followed by *ṣawd, dhāl, tḫāʾ, kāf, jīm, sḫīn, qāf, sīn, dāl, ṭaw, zāy, fāʾ, tāʾ, ḍawd, ḍḫāw* is pronounced with a *gḫunnah* for two counts. Example: LAÑ TAQŪLA-L-ʾIÑSU- (72:5) [note: Ñ indicates *gḫunnah*]	
Rāʾ pronounced thinly (*tarqīq*) indicated in transliteration by italic *R*. In the text the tail of the *rāʾ* has no 'hook'. Example: WA-DḫKU*R*I-S-MA (73:8)	
Rāʾ to be pronounced heavily (*tafkḫīm*). In the Arabic text the bottom of the *rāʾ* is hooked. Ex.: RABBIKA (73:8)	
ALLĀHU pronounced heavily (*mufakḫkḫam*). In the Arabic a small hook is added to the *fatḫah* over the *tasḫdīd.* (71:17)	
LI-LLĀHI pronunced lightly (*muraqqaq*) shown in transliteration by italic *Ā*. In the Arabic text there is no hook on the *fatḫah* over the *tasḫdīd.*(71:13)	

The *Tajwīdī Qurʾān* we use in all of our work has been certified as sound and correct in both Pakistan and Egypt. The scholars (*ʿulamāʾ*) of al-Azhar did have a minor objection to the calligraphic composition of the rounded 'tails' of the *ʿayn, gḫayn, jīm, ḥaʾ* and *kḫāf* in their final or terminal form. However neither these minor variations in calligraphic style nor the graphic modifications of the *tasḫkīl* in any way changes or alters the meaning. The Arabic text has been stamped with the permission of the scholars of al-Azhar to enter Egypt (see facsimile of the original title page and its verso with stamps and notes).

Plate №. IV

✯ Punctuation Marks & Marginalia in the Arabic Text ✯

Sign at the end of a verse with number of verse (*āyah*) within the circle.	○
Must stop or meaning will be altered (*al-waqfu-l-lazim*).	م
Should pause (*al waqfu-l-muṭlaqu*).	ط
Permissible to stop (*al-waqfu-l-jāʾizu*) or to continue, but stop is preferable.	ج
Better not to stop (*al-waqfu-l-mujawwaz*); continuation preferred.	ز
Better to join, but if verse is long you may stop (*al-waqfu-l-murakḥkḥaṣ*).	ص
Stop at one or the other but not both (*al-waqfu-l-muʿānaqah*).	∴ ∴
Do not stop on this (*lā waqfa ʿalayh*). Not permissible to stop if in middle of verse. If written at the end of a verse you may continue on without stopping.	لا
An appropriate, but not imperative, place to stop (*yūqfah ʿalayh*).	قف
Good to continue but not imperative (*qad yuṣal*).	صل
Continuation is preferable but you may stop (*al-waṣlu-l-ʾāwalā*).	صلى
"It is said there is a stop." (*qīla ʿalayhi waqf*). The weakest sign for a stop.	ق
Break the sound but not the breath (*saktah*).	س
The same (*kadḥālikah*) rule applies as at the last punctuation mark or sign.	ك
Section of the chapter (*sūrah*). See enlargement immediately below.	ع
The number on top is the section (*rukūʿa*) serial number counting from the beginning of the *sūrah*. The number written inside is the number of verses in the *rukūʿa*. The number at the bottom is the serial number of the section counting from the beginning of the last 30th division (*juzʿ*) of the Qurʾān.	١١ ع ٨ ٢
Mark indicating a quarter (*rubʿ*) of a 60th section (*al-ḥizb*) of the Qurʾān.	○
If two or more marks appear atop one another, the one on top is preferred.	لا صلى
Prostration (*sajdah*) should be made after reciting the verse (*āyah*).	السجدة

Plate №. III

✯ The 28 Arabic Letters, Their Names & Various Forms ✯

FINAL	MEDIAL	INITIAL	ALONE	NAME
ـض	ـضـ	ضـ	ض	ḌAWḌ
ـط	ـطـ	طـ	ط	ṬĀW
ـظ	ـظـ	ظـ	ظ	ḎẖĀW
ـع	ـعـ	عـ	ع	ʿAYN
ـغ	ـغـ	غـ	غ	GẖAYN
ـف	ـفـ	فـ	ف	FĀʾ
ـق	ـقـ	قـ	ق	QĀF
ـك	ـكـ	كـ	ك	KĀF
ـل	ـلـ	لـ	ل	LĀM
ـم	ـمـ	مـ	م	MĪM
ـن	ـنـ	نـ	ن	NŪN
ـه	ـهـ	هـ	ه	HĀʾ
ـو	none	none	و	WѠW
ـى	ـيـ	يـ	ي	YĀʾ

FINAL	MEDIAL	INITIAL	ALONE	NAME
ـا	none	none	ا	ĀLIF
ـب	ـبـ	بـ	ب	BĀʾ
ـت	ـتـ	تـ	ت	TĀʾ
ـث	ـثـ	ثـ	ث	ṮẖĀʾ
ـج	ـجـ	جـ	ج	JĪM
ـح	ـحـ	حـ	ح	ḤĀʾ
ـخ	ـخـ	خـ	خ	KẖĀʾ
ـد	none	none	د	DĀL
ـذ	none	none	ذ	ḎẖĀL
ـر	none	none	ر	RĀʾ
ـز	none	none	ز	ZĀY
ـس	ـسـ	سـ	س	SĪN
ـش	ـشـ	شـ	ش	SẖĪN
ـص	ـصـ	صـ	ص	ṢAWD

✯ The Arabic Alphabet & Approximate English Phonics ✯

Dẖ = ذ as in thus	D = د as in day	Kẖ = خ as in loch	Ḥ = ح none	J = ج as in jet	Ṯẖ = ث as in thin	T = ت as in tale	B = ب as in ball	Ā = ا as in path
ʿ = ع none	Ḏẖ = ظ none	Ṭ = ط as in tall	Ḍ = ض as in daub	Ṣ = ص as in saw	Sẖ = ش as in ship	S = س as in sun	Z = ز as in zero	R = ر as in ray
W = و as in way	H = ه as in hay	N= ن as in now	M = م as in map	L = ل as in lit	K = ك as in kin	Q = ق as in caw	F = ف as in far	Gẖ = غ none

I = ـِ	U = ـُ	A = ـَ		Y = ـِي as in yes		Ī = ـِي	Ū = ـُو	Ā = ا
Short Vowels						Long Vowels		

YA= ـَى	AY= ـَيْ	ѠW= ـَوْ	ee = Ī	oo = Ū	aah = Ā	UWW =ـُوّ	final form Ū and Ī	IYY =ـِيّ
Dipthongs			Phonic Vowel Equivalents			Doubled Vowels		

AL-QAMAR =اَلْقَمَرُ al-ḥurūfu-l-qamarīyyah a, b, j, ḥ, kẖ, ʿ, gẖ, f, q, k, m, h, w, y	ـة or ـهْ tāʾ marbūṭah = AT, AH in pausal form	ASẖ-SẖAMS =اَلشَّمْسُ al-ḥurūfu-sẖ-sẖamsīyyah t, ṯẖ, d, ḏẖ, r, z, s, sẖ, ṣ, ḍ, ṭ, ẓẖ, l, n

✯ The Vowel Signs, Their Names & Affect On Reading ✯

AFFECT	SOUND	FORM	NAME
2 counts	BĀ	بَا	Ālif
2 counts	BĀ	بٰ	Dagger Ālif
2 counts	BĀ	بَى	Reduced Ālif
don't read	NABA	نَبَاَ	Silent Ālif
don't read	YARѠW	يَرَوْاْ	Guardian Ālif
2,4,or 6 counts according to rules of tajwīd	BĀĀ	بَآ	Maddah
Indicated by: ʾ	Glottal Stop	أَ إِ أُ	Hamzah
Joins sound of two words	none	ٱ	Waṣlah

AFFECT	SOUND	FORM	NAME
1 count	BA	بَ	Fatḥah
1 count	BI	بِ	Kasrah
1 count	BU	بُ	Ḍammah
No vowel sound	B	بْ	Sukūn
Doubles letter sound	BBA,B BI BBU	بَّ بِّ بُّ	Tashḏīd
Adds 'an', 'un' or 'in' to end of any word	BAN,B IN BUN	بًبٍبٌ	Tanwīn
A consonant & the '29th' letter	Glottal stop	ئـ ـئـ ـئَ	Hamzah
Ignore seat and read sign.	Glottal Stop	ؤُ ئِ	Hamzah

✯ The 28 Letters and their Numerical Correspondences ✯

٩	٨	٧	٦	٥	٤	٣	٢	١
ط	ح	ز	و	ه	د	ج	ب	ا
ṬĀW	ḤĀʾ	ZĀY	WѠW	HĀʾ	DĀL	JĪM	BĀʾ	ALIF
9	8	7	6	5	4	3	2	1

٩٠	٨٠	٧٠	٦٠	٥٠	٤٠	٣٠	٢٠	١٠
ص	ف	ع	س	ن	م	ل	ك	ي
ṢĀWḌ	FĀʾ	ʿAĪN	SĪN	NŪN	MĪM	LĀM	KĀF	YĀʾ
90	80	70	60	50	40	30	20	10

٩٠٠	٨٠٠	٧٠٠	٦٠٠	٥٠٠	٤٠٠	٣٠٠	٢٠٠	١٠٠
ظ	ض	ذ	خ	ث	ت	ش	ر	ق
ḎẖĀW	ḌĀWḌ	DẖĀL	KẖĀʾ	TẖĀʾ	TĀʾ	SẖĪN	RĀʾ	QĀF
900	800	700	600	500	400	300	200	100

١٠٠٠
غ
GẖAĪN
1000

❦ A Brief Note on the Transliteration of Arabic ❦

We have used the standard MESA system modified as in Hart's Rules so that any Arabic letter ending in an 'h' sound (tḫ, dḫ, kḫ, sḫ, ḍḫ, gḫ) has been clearly distinguished as 'ẖ' to avoid confusion between it and a follow-on 'h'. In the case of *al-ḥurūfu-sḫ-sḫamsīyyah* the '*l*' in the article '*al*' is absorbed, as in '*asḫ-sḫams*'. Assimilation (*idgḫām*) is indicated by 'ñ' as in *mañy-yasḫā*' and echoing (*qalqalah*) by using the unaccented mute 'å' as in *'Ibåråhīm'*. Please read the notes that follow with great care.

Plate №. I

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Allāh ﷻ, through the Angel Jibrīl ﷺ (Gabriel), says to Maryam ﷺ in the Qur'ān, "Oh Maryam, Truly Allāh has chosen you and made you pure and raised you above the women of all the worlds." (Āl-'Imran 3:42).

Some Brief Notes on Sūrah Maryam

وَ ٱذْكُرْ فِى ٱلْكِتٰبِ مَرْيَمَ إِذِ ٱنتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا

WA-DḪKUR FIL-KITĀBI MARYAM ↕ stop ↕ 'IDḪI-Ñ-TABADḪAT MIN 'AHLIHĀ MAKĀNAÑ SḪARQIYYĀ (AÑ) ☞

And remember in the book Maryam —
how she withdrew from her family to a place in the east.

Rūzbihān al-Baqlī ﷺ says in *'Arā'is al-Bayān fī Ḥaqā'iq al-Qur'ān*:

"The true indication here [of 'āyah 19:16 above] is that the essence of Maryam is the essence of the holy primordial nature (*al-fiṭrah*) and that her essence was trained by The Real (*al-Ḥaqq*) in the light of intimacy.

And in all of her respirations [in her every breath], she was magnetized (*majḫubā*) by the attribute (*ṣifah*) of closeness and intimacy to the Source of Divine Illumination.

[Through this] she came to be constantly in a state of intense spiritual vigilance (*murāqabah*) for the manifestation of the Illumination of the World of Sovereignty (*al-jabarūt*) from the point of spiritual orientation (*masḫriq*) in the realm of the Kingdom (*al-malakūt*).

And she withdrew from the world (*ad-dunyah*) via intense spiritual resolve *(himmah*) of the highest category, characterized by the Light of the Unseen (*nūru-l-gḫayb*).

And she approached the Light of the Essence (*nūru-dḫ-dḫāt*) through the Orients of Illumination (*al-masḫāriq*) and inhaled the fragrances of the World of Pre-Eternity (*'alam al-'azal*).

And the gift reached her in her communion with the pre-eternal (*al-azaliyyah*) and the Illumination of the Witnessings of the Eternal (*musḫāhadat al-qidamiyyah*) shone upon her.

And when she experienced the vision of the Illumination of the Manifestation of Eternity, its lights glittered/flashed and Its secrets reached her spirit {*rūḥ*) and her spirit became impregnated with the Divine Secret, and she became the bearer of the Most Glorious Word and the Light of the

Spirit of the Most High. And when her state became magnified with the reflection of the beauty of the Illumination of Eternity upon her, she concealed herself out of fear [of the people] and withdrew [from them] with the bridegroom of Reality (*ḥaqqīqah*)." (trans. by Ḥajjah Aliah Schleifer)

At another level, Muḥammad Asad notes that, "All the authorities agree that this sūrah belongs to the Makkah period; but where as some of them (e.g., Suyūṭī) place it chronologically towards the end of that period, there is incontrovertible historical evidence that it was revealed not later than the sixth and possibly even as early as the fifth year of the Prophet's ﷺ mission, i.e., about seven or eight years before his hijrah to Madinah. The Companions ﷺ who at about that time took part in the second emigration of Muslims from Makkah to Abyssinia (Ethiopia) were already acquainted with the sūrah; thus, for instance, its is recorded that Jaᶜfar ibn Abī Ṭālib ﷺ – a cousin of the Prophet ﷺ and leader of the first group of those emigrants – recited it before the Negus (King) of Abysinnia in order to explain the ʾIslāmic attitude towards ʾIsā ﷺ (reported in Ibn Hisḫām)."

The title, by which this sūrah is known, is based on the story of Maryam and ʾIsā ﷺ, which, together with the story of Zakariyyā ﷺ and his son Yaḥyā ﷺ, the precursor of ᶜIsā ﷺ, occupies about one-third of the whole sūrah and is re-echoed towards its end in ʾāyāt 88 through 91.

In the Mir Aḥmad ᶜAli edition of the Qurʾān, Ayatullāh Hajj Pooya Yazdi notes that, "This chapter begins with the mention of the Mercy (*raḥmah*) of Allāh ﷻ concerning Zakariyyā ﷺ and subsequently deals with various types of the *raḥmaniyyah* of Allāh ﷻ. The word "*Raḥmah*" is used 14 times in dealing with the different aspects of the attribute. Manifesting this attribute, Allāh ﷻ taught Qurʾān by creating human beings and teaching them the power of expression (91:1-5) and sent He Muḥammad ﷺ, the best of us, as a "Mercy to all the worlds (*raḥmatal-li-l-ᶜālamīn*)." (21:107)

In your reading, take note of the following important ʾāyāt:

Zakarriyyā ﷺ granted a son though he and his wife were old. (1-11)

The miraculous birth of ʾIsā through the Virgin (*batūl*) ﷺ. (16-28)

ʾIsā ﷺ speaks from the cradle and announces his being the Servant of Allāh and being appointed a prophet by Allāh and given a Book. (29-33)

Allāh ﷻ has no son. Whatever He commands to be— is [*kūn*]. (35) (88-93)

The struggle of ʾIbrāhīm ﷺ with his family and the polytheists (41-48)

Allāh grants ʾIbrāhīm ﷺ the prophets ʾIsḥāq and Yaᶜqūb ﷺ (ʾIsrāʾīl) from among some of his progeny, also granting them a truthful tongue. (49-50)

References to Mūsā, Hārūn, ʾIsmāᶜīl, Idrīs, Nūh and ʾIsrāʾīl ﷺ (51-58)

The reward for the one who repents and amends his conduct. (60-65)

The everlasting reward for good deeds (76) and the love from Allāh ﷻ that accrues from belief (*ʾimān*) and good actions (*ᶜamal ṣāliḥ*). (96)

Intercession granted only to those who have a covenant with Allāh ﷻ. (87)

The fate of past generations. (98)

"Sahl bin Zanjala narrated on the authority of Jābir bin ᶜAbdullāh ﷺ that the Messenger of Allāh ﷺ spent some days without eating anything until it became unbearable, so he went to the homes of his wives but he didn't find anything in them. Then he went to Fāṭimah, and said, 'Oh my daughter, do you have anything to eat, as I am exceedingly hungry?" She told him, 'No,' swearing that she was telling the truth.

When the Messenger of Allāh ﷺ left her house, a neighbor sent her two small loaves of bread and a little meat, and she took them from her and put them in a bowl and covered it and said, 'It is better to give it to the Messenger of Allāh ﷺ than to feed myself and my family,' even though they were all in need of food.

She sent al-Ḥasan and al-Ḥusayn to their grandfather ﷺ and he returned to her and she said, 'By you and my mother! Oh Messenger of Allāh ﷺ, Allāh ﷻ has given us something and it came for you.' He said, 'Bring it to me.' And she brought it and lifted the cover of the bowl and found it full of bread and meat. And when she looked at him astonished she realized that it was a blessing from Allāh ﷻ and she gave thanks to Allāh.

The Prophet ﷺ said, 'Oh my daughter, where did this food come from?' She said, 'It comes from Allāh. Truly Allāh provides sustenance (*rizq*) to whom He pleases without measure.' (see 3:37) And he said, 'Praise be to Allāh ﷻ who did for you what He did for the most noble lady (*sayyidah*) of the women of Banu Isrāᶜīl.' And it was that Allāh ﷻ provided her with the best of sustenance." (Abā Yaᶜlā reported in Tafsīr ibn Kaṯīr v.1 p. 360.)

Sẖaykẖ Abu-l-ᶜĀbbas al-Mursī ﷺ said, "Whenever Zakariyā ﷺ entered the place in which Maryam ﷺ was praying, he found that she was provisioned with food. He asked her from whence she obtained this food and she replied with the words which Allāh placed on her tongue. '*It is from Allāh. He provides as He wishes without counting.*' (3:37 above) Later, when she had retired to the wilderness to give birth, she called out with the words that Allāh ﷻ placed on her tongue, '*Would that I had died before this and become a thing forgotten, utterly forgotten.*' [full-knowing that she and her son ﷺ would later be 'deified' by the *musẖrikūn*] *And a voice called out to her from beneath her saying, 'Grieve not. Your Lord has provided a stream {running} beneath you. Shake the trunk of the palm and it will drop fresh dates upon you. Eat and drink and cool your eyes [from tears].*' {19:24-25}

The Sẖaykẖ said, "In this connection most people give an unsatisfactory explanation which is not worthy of consideration. They say that originally her love was only for Allāh but that after crying and giving birth her love was divided. This never could be so, because she was a *siddīqah* as Allāh ﷻ related of her, '*His mother was a ṣiddīqah.*' (5:75) The ṣiddīqūn and ṣiddīqāt never move from one station except to a higher station. In her earlier station she took from the Unseen without effort and without accounting. When her certainty (*yaqīn*) was completed she was placed in the station of seeking her living through direct action, in this case the shaking of the palm. This station is more complete than the first."

Sūrah Maryam
(Notes and Charts)

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AL-QUDS EDITION

MYSTIC LETTERS